A SERMON

Preached before the

Queenes Mieſtie,

the ſecond of Marche.

An. 1577.

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VVatkins.

¶ Cum Priuilegio.

For that this Sermō may be more aduisedlie consi-
dered of the Readers, whiche was not well takē in part of some of the hearers, where it was spoken: it is therefore thought expedient that the Preacher thereof, should cause it to be put openly in print, and so to refer it, to bee expended by the learned & others of ripe Iudgement.

¶ Domine non est exaltatum cor meum. &c. Psa. 131.

Lorde I am not hie minded.

VPON what occasion the Prophet Dauid (moste honorable and welbeloued in Christ) did endite and write this Psalme, whether before he became King of Israel, or after, it is not fullye agreed amongst the learned expositors. Some of the late and new writers doe thinke (and in my simple iudgement not vnprobably) that he did write the same before he toke possession of the crowne, and vpon this occasion, there were (say they) certaine Parasites and flatterers attending vpon King Saule, who maligning Dauid because that by the mighty Gods speciall appointment, he was annointed King ouer Israel, and seeking to bring him into discredite and into hatred with his Prince, did insinuate that he did secretly practize the deposing of him from the kingdome, and

the pronouncing of himselfe ambitiously to the same. The Prophet Dauid therfore to declare this their suggestion to be most false and slaunderous, and himselfe to be innocent from that great offence, he writeth this Psalme as testimony of his innocencie, protesting therin, as before God, that he was no such man as some reported him to be, hee was not hye minded, he did not looke alofte, he did not exercise himselfe in greate matters which were to hye for him, but contrariwise, did refraine and humble his Soule euen lyke a newe borne or weaned childe. &c.

Other, as the olde interpretors which I haue readde, and some of the newe, leauing the time and occasion of the writing of this Psalme vncertaine, they doe onely greatly commend it, (as there is cause) aduising and wishing all men to set before theyr eyes this moste perfect patrone of humilitie, propounded vnto them by the Prophete in this Psalme, and to endeuor themselues also to folow the same. But to let passe this varietie of opinions touching the time and occasion of the writing of this

Psalme:

Psalme: thus much concerning the same we are for the present to understande, that it consisteth of two parts. The first parte therof is apologeticall defensiue, or as I may say, testificatiue, or declaratiue, that is, it contayneth an apologie, and defence of the Prophets innocency, or a testification and declaration of his humility, or death. The seconde parte conteyned in the laste verse, is hortatory, for therin the Prophet doth exhorte all the people of Israel to repose their whole truste and affiaunce in almighty god: for saith he, Let Israel trust in the Lorde, from this time foorth for euermore. Of both these partes therefore that I maye haue grace to entreate. &c.

℣ Domine non est exaltatum cor meum. *I am not hie minded.*

When the Prophet Dauid thus plainly and expresly in wordes doth vouch and testifie his humilitie, we muste not thinke, (be that farre from euery one of vs) that he doeth it thrasonically, or vaine gloriously, but rather very necessarily, as being urged thereunto by

the secretes and malitious reports of his enimies, or vpō some other occasion vnknowen vnto vs. For as we se in the very wordes of the text, the Prophet doeth speake vnto almightie God, he doth appeale as it were vnto him, he telleth him that hee was not bie minded &c. which hee woulde neuer haue done, if he had but bragged or counterfeyted. For almightie God (which the Prophet Dauid was not ignorant of) for he had diuers times cōfessed it in his
Psa.7.10. Psalmes, is, καρδιογνώστης, a searcher out of the spirites, the reygnes, the heart, wherein there is nothing so secrete, but he vnderstandeth it, and beholdeth it: and that as some thinke we are taught and put in minde most effectually, by the Greeke name which is giuen to almightie GOD, which is θεός, which they say commeth of the Greeke
Heb.4. verbe θεᾶσθαι, which signifieth to se, so therefore tearmed and called, to giue vs this to vnderstande, that all thinges are naked and open to his sight, and all places, the deepest and darkest Dongeon that is, yea euery secrete angle and corner of mans heart, which is a Dongeon

geon of all vnrighteous, most vncleane and vnsearchable. Whereas therefore the Prophet speaking with almightie God, doth appeale as it were vnto him, and referreth himselfe to him, and to his knowledge, for hee sayth, Lorde I am not hie minded, &c. It is not to bee doubted, but that he was in heart and minde inwardlye affected, as outwardly in wordes he pretended.

Lorde I am not hie minded, &c. The Prophet in these two first verses doth by three things declare and testifie his humilitie, whiche all muste concurre in those whiche are to be accompted humble and lowlie, that is, the hart, the eye, the action. The first is the hart: for the very wordes of the text are, Lorde my hart is not exalted, the English translation hath, I am not hie minded: but al is one in effect. For the harte & the minde are oftentimes confounded in the Scriptures, and by the hart euery where almost through out the whole bodie of the Scripture, the minde, the soule, and conscience of man is meant, and great reason why, for the harte, as some of the chiefe and best learned diuines do holde

and cap. is the hedfull and receptacle, the seat, the habitation and dwelling place of the minde and soule of man, contrarie to the opinion of diuine Plato, in deede humane Plato (in this, as in many other things besides,) who placeth the mind in the head, in the brayns. Whose opinion to be most vaine and absurde, our sauiour Christ himself saith S. Hie-
Hiero. in 15. Matheum. 2. rom, hath declared in diuerse places in the Gospell, but moste specially where he saith, *De corde exeunt cogitationes*, that is, out of the harte procéde the cogitati-
Math. 15. ons. The Greke word is διαλογισμοι, διαλογισμοι, doth properly signifie reasoning, disputing, deliberating, consulting, conceauing, imagining, which be all as we know are proper to the minde. It is the harte therefore by the testimonie of our sauiour Christ, in deede the mind in the harte, that reasoneth and disputeth, that deliberateth and consulteth, that cōceaueth & imagineth. Which also
De opificio dei. cap. 16. Lactantius, who seemeth to be of Platoes opinion, that the proper seat of the mind is the head, bicause all ꝑ senses be there, doth graunt: and saith farder, that when the minde is to reason, consult, and so forth,

saith, it descendeth down from the head to the hart, whiche as me thinketh may seme somwhat friuolous. Well, it may content vs, that our Pythagoras, our Plato, that is, our Sauiour Christ hath put the minde of man in the heart of man. The heart therfore being the vessell, the habitation and dwelling place of the minde, we may verye wel understande as the scripture doth, the mind & conscience of man, by the heart of man: and so consequentlye not mislike of our Englishe translation. which is, I am not hie minded. The latine being: *Domine non est exaltatũ cor meum:* Lorde my heart is not exalted. The Prophet begynneth first with that whiche is first in order, and wherevnto first of all and most principallye we ought to haue regarde, because that vpon the inward affection and disposition of the heart, all that is outward, as lokes, countenances, all our actions, our whole lyfe and conuersation doe depende, and are as it were thereby to be esteemed and iudged. For the hart, if it be pure and affected as it ought to be, it is the fountaine, the treasure house, & storehouse of pietie,

Faith,

Faith, Religion, and all vertue, & what soeuer proceedeth from thence, it is before God verye alowable and commendable: so contrarywise, if it be impure & euill affected, it is a most filthye & lothesome lake, no sinke or puddle, no tombe, or graue, no dead corps or carrion, not the filthiest thing or place that we can imagine to be compared: and whatsoeuer issueth thereout, it is so so wicked & abhominable. Our saviour Christ is witnesse thereof in the Gospell, where he doeth recken vp a whole beaderoule, and catalogue of abhominable vices, which doe flowe and issue out of a polluted and a corrupted conscience.

Matth. 15.

The heart then being as it were the conduite head, the originall fountaine, the treasure house, the storehouse of all our actions and doinges: it behoueth vs by the example of the Prophete Dauid, first of all to haue due regarde that it be cleane and affected as it ought to bee. Saint Paule doth highly commend sanctimonie, that is, the puritie of the heart. Our saviour Christ pronounceth them happye which be pure in hart. The Prophete Dauid verye instantlye doth beseeche

Heb. 12.

Matth. 5.

Psal. 50.

ſerche almighty God to create a cleane
heart within him. It is the heart and
the puritie of the harte, which almighty
God doth ſpecially reſpect and require,
without the which al our actions and do-
inges, and whatſoeuer elſe belongeth
vnto vs, be it outward or inward, ſeeme
they neuer ſo cleane and pure, they are
to be accompted as moſte filthy and im-
pure. If we ſhould waſh our ſelues eue-
rye one of vs as oftentimes in Thames,
as Naaman the Sirian dyd him ſelfe in 4. Reg. 5.
the flood Iordan, if we ſhould waſhe our
handes, our veſſels & garmentes, which
we doe nowe weare and occupye, as of-
ten as dyd the Scribes and Phariſees Mat 23.
(for they were great cleanſers of theſe Luk. 11.
outward thinges) if we were clothed in
Purple and fine white euery day, as the
Ritche glutton is diſcribed to doe in the Luke. 16.
Goſpell, yea if it were poſſible for vs to
be as beautifully and gorgiouſly arayed
and decked in our apparell as the Lylly
and flower of the fielde, to whom Salo-
mon (for ſo ſayde one that was greater Matth. 12.
then Salomon) who was the moſt glori- Luke. 12.
ous and royall Prince one of them, that
euer lined in all his glory & royalty, was Matth. 6
not

not to be compared, if beſides all our actions, our whole life and converſation, were to ſæ tw, moſt pure, holye, yea, heauenlye and angelicall, if when all is done, the heart be found vnpure, the conſcience not purged from deade woɔkes, all is but filthineſſe, coɔruption, and rottennesſe. Foɔ, *Omnia munda mundis coinquinatis, et infidelibus nihil eſt mundū &c.* To the pure all thinges are pure, but to thoſe which be vnpure and Infidels, nothing is pure. The reaſon in the ſame place is rendered, *Polluta eſt eorum mens et conſcientia*: The Conduite head, the fountaine is poyſoned, their minde and conſcience is defiled. This is thereforze that whereunto firſt of al and aboue all, we ought to haue regard, that the heart, the minde and conſcience be cleane and affected as it ought to be, that we maye bæ able euery one of vs, ſo farre forth as this bodye of death which we carrye about with vs, this coɔruptible bodye which wærieth and preſſeth downe the ſoule, will ſuffer vs to ſaye generallye, my heart is cleane, and particularly, my heart is not Idolatrous, my heart is not couetous, my heart is not aduouterous,

Heb. 6.

Titus. 1.

Rom. 7.

Hop. 9.

my

my hart is not enuious, and malitious, my heart is not gluttonous, not oppreſſed with ſurfaitting and dronkennelle: and with the Prophete Dauid, here in this place whereof I haue now firſt of all to intreate, My heart is not exalted, I am not hye minded. Which is a thing amongſt men, as times be nowe, rather to be wiſhed & deſired, then to be hoped for. Humilitie, lowlineſſe of minde, was euermore in the worlde a rare vertue, but neuer more rare & harde to find then at this day. It is ſayde of that mad Philoſopher Diogenes, that he did ſeeke in Foro, as it might be in Weſtminſter hal, or in Poules Church, or at the Royal exchãge, or in Cheapeſide on the market day, or in Smithfield, at none day with a Candle, a man, & could not finde him, as he ſayde. But in deede (I thinke) if Ieruſalem (to vſe the phraſe of the Prophetes) the Citie of God, the Churche of Chriſt, all Chriſtendome, were ſought throughe and throughe, with Lanternes, it were a hard matter, if not impoſſible, to finde an humble and lowlye man. ſuch a one as might truelye ſaye with the Prophete, My heart is not exalted, I am not

Luk 24.

Diogenes.

Chapt. 2.

not hye minded. [illegible] Hierom. rome saith, *Nemo enim est qui nihil habet quod de nobis superbiat, &c.* There is not one of vs all but he hath certaine blottes and blemishes: He might rather haue sayde of most of vs, swelling botches of pryde, and vainegloryе of an arrogant heart and stomack: for euen in him that sayde here in this Psalme, I am not hye minded: there were not wanting these blots and blemishes which he speaketh of. There is naturally engendered in euerye one of vs a desire to aspire, to climbe, to bee a lofte, styl hyer, and hyer, which desire if it bee not in time repressed violentlye & kept vnder, it knoweth no measure, it becommeth infinite, endlesse, vnsatiable: And therefore as S. Augustine sayth, hee that wyll goe about to satisfye and fulfill (as al other) so that Augustin. ambitious and arrogant desire, shall finde it a toyle of all toyles, such a labor as Sampson, or Hercules neuer atchieued, and shall but vexe and torment him selfe miserablye, and to no purpose: for this desire of honour, rule, principalitie, of worldly glorye and renowne, it is in the heart of man, (if it be once possessed

ſelfe (herewithall) a woꝛme that dyeth not, a fire that goeth not out, it is immoꝛtall, vnquenchable, as vnſatiable as the graue, oꝛ as hell, it neuer ſayeth hoe, it neuer hath inough, haue it neuer ſo muche. I reade of one who was ſo immoderate in this behalfe, that he would not ſticke to ſaye, that if he had made a conqueſt of all the earth, of the whole woꝛld, it woulde not ſatiſfie him, and that he would be right hartely ſoꝛy that there were no moꝛe woꝛldes to conquere.

Charles the fift Emperour gaue in his armes as we know Hercules Pillers, with this inſcription and poeſie, *Plus vltre*. I reade of one who can not tell (as he ſayth) what he ment by it, other ſaye that it is plaine ynough, and that his meaning was, that Hercules pillers, which are two hilles, at the ſtraight, the mouth, the entraunce, into the Violand ſea, the Leuant Seas, one of them on the one ſide of the ſtraight, and the other on the other, the one in Europe, the other in Aphricke, and fretum Herculeum, the Sea called Hercules Sea adioyning, ſhoulde not bounder his Em-

pyre

pyze and dominions, but he wonlde ey-
tende and p2oduce it further, and so he
did, euen to America the Weſt Indes,
the fourth and new founde parte of the
wo2ld, which Hercules, and thole which
lined long after Hercules neuer knewe.
Thus immoderate and infinite is this
deſire of rule and glo2ye neuer at the
highest in any, be they neuer so migh-
ty, and haue they neuer so much. But it
is not so greatlye to bee marueiled at,
that this ambitious deſire to rule,
should be founde in ſuche noble perſo-
nages, which be of the beſt, the greateſt,
the chiefeſt, the highest, when as yet
can not kayle thereof in the leaſte, the
wo2ſt, the vileſt, the loweſt. It is and
hath bene alwayes a harde matter, to
fynde any, be he neuer ſo vile and con-
temptible a perſon, ſo very a raſkall,
but he coulde be deſirous to aſpire, to
mount, and thinke himſelfe wo2thye
not of the loweſt and meaneſt rowme in
the common wealth, but of the hyeſt, the
beſt, if one were better then another.
The fables ſaye, that amongſt the Bea-
ſtes, Jacke an Apes dyd once affectate
the kingdome, but the Fo2e was with
him

him to bring. he cast him in his hed, for he brought him into the lyers ouer heade and eares, or it were long. They saye also, that on a time the Asse gat on his backe a Lions skinne, and perswaded him selfe that he lokt like a Lion, and believed that the Beasts of the field would so have reputed and taken him. Amongst the Fowles also the cowarde Peacock dyd pleade for the soueraintie, & chalenge it, and amongst the Trees the Bramble and Brier dyd usurpe it: the parable is in the booke of the Iudges, and the thing it selfe. The meaning of al which fables and parables (as I take it) is, that there is not so very a Jacke an Apes, *Tam magnus asinus*, so great a Dolt and Asse, so verye a Cowarde, or Peacocke, so unprofitable a Bramble and member in the common wealth, but hee can thinke him selfe worthy of the best and hyest place, and seeke it to. It is commonly and truely sayde, that Jacke would be a gentleman, & no doubt so he would, and a noble man too, and a Prince if it might be. The history of Jacke Cade, alias Jacke straw, Watt tyler, Hob carter, Tom miller, that ra-

Iud 9.

bis and route of talcels, proues this mat-
ter sufficiently. To be short, it is the
fault of vs al, of the best, of the lowest,
of the greatest, of the least, of the best, of
the worst, to be blinded and minded, a
faults which might be sone amended, if
we would vouchsafe to haue an eye vn-
to the Prophet Dauid our paterne here
proponnded vnto vs, who protesteth of
himselfe, and no doubte in trueth and in
veritie, that his heart was not exalted,
he was not blinded.

Domine non sunt elati oculi mei: Mine
eies be not lifted vp, or I haue no proude
lookes. This is the second thing where-
by our Prophete doth declare and testi-
fye his humilitye, and whereby it maye
be knowne, not only to almighty God,
as by the heart, but also vnto men, that
he was as he sayd humble and lowlye.
Ecclesiasticus 19. Ecclesiasticus sayeth, that a man by his
garment, laughter, & going, is knowne
what he is, and howe he is disposed and
giuen: But by nothing so wel, I thinke,
as by the eye, the face, the countenance:
Speculum mentis est facies (sayeth Saint
Hieron. ad Furiam. Hierome) *Et taciti oculi cordis fatentur
arcana*: The glasse of the minde is the
face:

face. Seneca, an excellent epithite. That is, the eyes which be mute, & yet they say nothing, there voyce and sound is not heard, and yet doe they bewraye the secretes of the heart. It is commonlye sayd and used amongst the Latins for a Proverbe, *Frons hominem prodit*. The forehead sheweth the man. Which is as much to saye, as the eye sheweth the man. For Marcus Varro, who was thought the most skilfull and expert man of all other in antiquities, specially in Etimologies of wordes, and deryuing them from their originalles, (for the which cause Lactantius geueth this testimony of him, that there neuer liued in the world a better learned man thã Varro,) sayth that this word *Frons*, which wee in our Englishe tongue interprete a forehead, commeth *a Foratu*, which signifieth boring. for in that part of the face, nature hath bored as it were with an Augor, two great holes where in the eyes bee, and of that boring, and of those two holes which bee there bored, the Latin word *Frons* commeth, which was Englishe a forehead, when as therefore the common saying is, that

Libir. de falsa religione cap. 6.

Lactanti. de opificio dei cap. 8

Frons animum profert, The forehead sheweth the mind, the meaning of the cõmon saying is, that the bearing which is in that part of the face, the two great holes whiche be there bored, that is, the eyes shewe the man. The eyes also, as those which be learned doe knowe, are called *Fores et fenestræ animæ*, The doores and windowes of the minde, because that by them, as by Doores and windowes, men doe loke and enter into the mynde, the heart and conscience of man, and by them also the affections thereof are manifested, opened, and shewed forth vnto vs. So that howsoeuer a man be in mynd, and inwardlye affected, whether he bee merrye or sorye, angrye or well pleased, well in his wyts, or out of his wyts, furious madde, whether he be a foole or a wyse man, chast or vnchaste, sober or drunke, humble or proude, innocent or giltie of any great and grieuous crime, the eye wyl tel it forth, & shew it, & truely. For as one sayeth, *Oculus est veridicus nuncius*, A true reporter of that whiche is within, and wyll not lyghtlye faigne or lye. Here therefore wee haue to learne

learne one lesson: and the same is (my opinion) very expedyte for bes learned, and that is, to take heede how we doe committe any thing, though never so secretelye, that is not vouchable and iustifiable, or conceyue any euyll in our hearte, against almightye God, the sacred Maiestie of the Prince, those whiche be placed in highe authoritye ouer vs, for those which committe Hab. 2.
suche thinges cannot bee hydde: There is nothing couered, but it shalbe vncouered, nothing so hyd and secrete, but it shalbe reuealed and come to light, for if all fayle, that which we carye about with vs, not within our breastes in secret, but in our faces, whiche are to the open viewe & beholding of all the worlde, euen our eyes & lokes shal tell it forth, they shall bewraye vs, and betraye vs: Let vs not therfore forgette this one most necessarye lesson, which we maye also the better remember if we retaine styll in memorye, that golden saying of Saincte Hierome vttered before: *Speculum animi est facies, &c.* The glasse of the mind is the face, and the silent eyes which say nothing, they doe bewray the

secretes of the heart.

Such a bewrayer of mannes mynde secrete bodies and affections is the eye: And therefore if the Prophete had not in deede ben inwardlye affected as he sayd, that is, not hye minded, he would not, no he could not have sayd truely, I have no proude lookes. For the affection of the body, chiefely of the face, followeth the affection of the mynde, and as we be affected inwardlye, so we looke outwardly. Well the Prophete sayth here of him selfe, That his eyes were not lyfted vp, hee had no proude lookes: and there is no doubte, but that this testimonye would be giuen of him selfe is true, for of all other he did most detest and abhorre those which had hye proude lookes: *Superbo oculo et insatiabili corde cum hoc non edebam*, Those (sayth he) which have proude lookes, and hye stomackes, I wyll not eate nor drinke with them, or as some translate, I wyll not suffer them: that is, he could not abyde them. In deede a lofty and proude looke, an insolent and disdainfull countenaunce is a verye odious thing, and such a thing as mannes nature cannot

Psalm. 101.

wel

well beseeme mindes byde, and the same
footinge to be founde in any, then in those,
whiche being of verye poore, base and
beggerlye condition, seruauntes, as we
say, of lowe degree, neyther well borne,
neyther yet well brought vp in vertue
and good Literature, are highly aduanc-
ed and called aboue their worthinesse.
Asperius nihil est miseria cum surgit in alti-
tum: There is nothing more intolle-
rable in lookes, countenaunces, in all
respectes, then a myser, one of seruile
nature and condition, when he is verye Gen. 16.
highlye exalted and lyfted vp. We
reade in Genesis, howe that Sara Abra-
hams Wife, because her husbande had
no Children by her, nor lyke to haue,
she being olde, barren, past child bea-
ring (as she her selfe thought) gaue vnto
him her handmaide, her handwoman
Agar, aduising him to go in vnto hir &c.
Who through the greate familiaritye
she had with her maystres, and perceyu-
ing her self to haue contemned by him,
grewe so reckishe and so insolent, that
she contemned and ouerlookt hir Mi-
stresse, for the text sayeth, that her Mi-
stresse was despysed in her eyes, thus

malepart this wan, and became ill-affected ward her for troublesome, for by her, and her Sonne Ismael, which she had by her Maister Abraham, Abrahams houle was greatlye disquieted. This it was for Sara to suffer her mayde to be so familiar with her husbande. And this it was for olde Abraham, so greate a Prince, to make his handmayde, his kitchin mayde, his bondwoman, his Concubine, his Wife, for so the scripture calleth her? *Impar coniugium*, Vneuen Marriage, Ioannes Manlius in collectaneis, telleth a storye of a certaine Abbot, who so long as hee was Monke, before he became Abbotte, was too se too, verye humble and lowlye, bending and bowing euermore downeward to the earth, his eyes also stil fixed vppon the grounde, as though he durst not, or were ashamed to looke vp to Heauen, a man would haue taken him to be a seconde Publican: For the which his rare humilitie, his fellowe Monkes had him in so great reuerence and admiration, that the roome of the Abbot being voyde, they all conspired to elect him to be their Abbot, who being

Gen. 21

Luk. 18.

being duly elected, and installed, and having taken possession of the Abbey, the keyes of the Abbey Gates being deliuered vnto him: he beganne to take vppon him like my Lord Abbot, then he looke aloft as he did not before, he would scarcely knowe his olde fellowes, he looked ouer his Pankes as the Deuill looke ouer Lincolne, the Parish Priest had quite forgot that euer he was Parishe clarke. A friend of his seing this greate and sodaine alteration in him, and obseruing well the demeanour and the maner of the man, comming vnto him, chargeth him that he was greatly altered, & that he was nothing the man that he was before he was promoted to be Abbot, *Quantum mutatus ab illo*, for before ye were Abbot, sayth he, yee were verye humble, lowlie, yee crouched, yee ducked, yee hanged downe your head continually, and so lowe that your nose almoste touche the grounde my Lorde. But now (which seemeth very straunge to me and other of your olde acquaintance) yea looke after an other sorte, of an other fashion, vpward to Heauen, you are altoge-

[illegible] in the afternoon, in the [illegible]
Oh saith he, neuer marualle you a iot
at the matter, for I will tell you (sayth
he) before I was Abbot in deede I hong
downe my head continually as you say.
The reason was, I desired greatly (as
I dyd alwaies) euen from my first com-
ming to the house, to finde the keyes of
the Abbey gates, & that I might so do, I
looked stil downeward to the ground,
peering and prying for them in euery
corner, and at the length as good happe
was I espied them, and gat them to, as
yee knowe. Hauing there fore founde
that which I sought for, and being in
possession of my so long wished and des-
red prayo, and hauing now no cause
to looke downe as in times past, why
shoulde I not looke vp, and aloft to,
when I may do it by authority? Here
was *Superbus oculus*, a proude looke, and
here was *Honores mutant mores*, and *fa-
cies* too, his new honors had changed
his olde manners, and his face too, as it
doth many times in many more. It
should not be so, *In quocunque [illegible]*
&c. the more highly y thou art aduanc-
ed, the more do thou humble thy self in

[illegible] is a great [illegible]
by a man alwayes to looke vpon
to retayne euermore the same face and
countenaunce. Of Socrates the Philoso-
pher it is sayd, that there were euer found
in him, *Idem vultus, eadem, fere, semper*
eadem, the same countenaunce and face,
alwayes the same, neyther to much
dejected and cast downe at any tyme
through aduersitie, neyther to much ele-
vated and lifted vp againe through pro-
sperities. A lofty and proude looke is a
very odious thing, it was so to the Pro-
phete Dauid the seruant of God, as it is Psal. 18.
also to almighty God himself, for of him
it is sayd, that he wyll bring downe the
hye lookes of the prowde. *Non in ambulans in magnis, neq; in mira-*
bilibus super me. I dyd not exercise my
selfe in great matters which were to hie
for mee. In these wordes was haue
the thyrd thing, whereby the Pro-
phete doth testifye his humility, that is
to say, his actions, his doinges. Some
by these great matters which he sayth
that he did not exercise him selfe in, be-
cause they were to hie for him, do thinke
the kingdome of Israell it selfe to be
vn-

vnderstande, and that vpon the suiect, I did not exercise my selfe in such greate matters, as his meaning was that he did neuer seeke (as he was moste falslie and vniustly charged by some) to aduaunce him selfe ambitiously to the kingdome, king Saule his maister being aliue, bicause he knewe well inough that it was to great for him to weld, & to him also for him to aspyre vnto. The Prophete Dauid as we knowe was a man according to Gods owne harte, and in whom his soule had a speciall delight, was knowen all a that he was elected and chosen by almightie God to succede Saule in the kingdome, and by this speciall appointment annoynted king ouer Israell by the Prophete Samuel, so that the right of the kingdome was deuolued vnto him and in him, and yet notwithstanding such was his modestie & humilitie, that he woulde not attempt any thing therevnto. Saule liuing, bicause as he thought it was a thing to huge, to greate, and farre to hie for him to deale withall. Suche (I say) the modestie and humilitie of this excellent man the friende of God, to the bet-

1. Reg. 13

Psal. 88.

Luke. 18.

con-

condemnation & confusion of all those whose whole studie and endeauor euermore hath bene, and is at this day, to vndermine those whiche be in authoritie, to inuade and occupie other mens kingdomes, to wring the Scepter and Sworde out of Princes handes. Here therefore as ye see, there is a large fielde opened, and offered vnto me, wherin I might expurre long ynough at pleasure, to speake of ambition, and against ambition, I doe not meane that petie ambition that is to be found in the clergie men which pinsel and scambles for Benifices, Prebends, Deanries &c. as other of the temporaltie doe for meane offices and preferments in the cõmon wealth, but I meane that which some thynke to be ment in this place, which is in the hyest and most daungerous degree of al other. Wherof I haue this onely and brickely to saye, that it is a vice neuer ynough to be detested, considering the manifolde and great mischieues which haue commen thereby to heauen, to earth, to Angels, to men, to all kingdoms and common wealths,

to the whole world. First of all it trou-
Iob, 4. bled heauen, the state of the Angels,
for it is sayd, that *In Angelis suis reperit pra-*
uitatem, he founde wickednesse a-
mongst his Angels, that was Pryde
Esay. 14. and ambition, for they dyd exalt theyr
throane, and would become lyke vnto
the hyest, but the successe was therafter,
for the Dragon fell, and drew downe
to hell with him the thyrde part of the
Gen, 3. starres. Afterward it troubled Para-
dise, & cast man headlong out of Para-
dise. What wyl ye more? It hath euer-
more bene the plague of this earth, the
comon calamitie of the world, the bane
and destruction of al common wealths:
for what Kingdome, Empyre, or Mo-
narchie was there euer that was not
ruynated through ambition? Iustinus
Martyr speaking generally of ambitio-
on, and wishing all Christian menne to
be free from the same, he sayth of the
Ad zenum & serenum Epistola ambicious man, *Latrocinatur qui hu-*
iusmodi est. He that is such an one, is a
theefe. The ambicious man, specially
this ambicious man which we nowe
speake of, is a theefe in deede, yea he is
more than a theefe, he is a homicide, if it

lye

he in his power he is a regicide, he is *Patriæ Parricida*; the parricide of his countrey, what is he not that vile and naught is? Well sayth he, he is a theefe, & destroyeth the Temple of God, which is his owne soule, and casteth almighty GOD out of him, and from him, that is, the good spirite departeth out of him, and the euill spirite the Deuill entreth into him, and possesseth him, and surely if any wicked man bee possessed (in my opinion) it is this our ambitious man, for his attemptes and presumptions. *Non sunt humana, sed Diabolica*, they bee not humane, they bee *Diabolical Luciferian*.

Other by these great matters, which the Prophete sayth hee dyd not exercise himselfe in, bicause they were to hie for him, do vnderstand, not the kingdome it selfe, but rather the most waighty matters & affaires of the kingdome. For the prophet Dauid, being brought vp in the countrie vnder his Father Isai, and hauing spent most of his time in the fields amongst sheepe and cattayle (for as hee himselfe doth testify of himself, he was taken from the sheepefolde, euen when

he

1.Reg.18 he was folowyng the steppes of his
great & mighty
yong ones, to fede Iacob his people and
Psa.78. Israell his enheritaunce. that is, to be
their Prince and Pastor ouer God his peo-
ple) and knowing him selfe to be altoge-
ther vnexpert and vnskilfull of suche
great affayres and businesse, & the same
farre to passe the reach and compasse of
his witte and vnderstanding, he durste
not presume before he was King to oc-
cupie his head and toung thereabout. but
sayd that he would not exercise himselfe
in suche greate matters, bicause they
were to high for him. A moste singular
testimonie, and argument of the Pro-
phets humilitie. But if this be suche an
argument of humilitie (as no doubte it
is) then may we boldly & truely say, that
humble men, especially of this kind and
sort, are very thin sowne here amongst
vs at this day. For who doth not know
this, that knoweth any thyng at al, our
Englishe people, those I meane whiche
do inhabite these partes of the realme,
and are of the meane & inferiour sorte,
to be very generally, or for the moste
part, giuen to this kind of presumption?

For

For who is there almoste, be he of never so vile and base condition, what artificer, prentice, seruante, practice, hire he hath a conninge wealth, a Churche in his hede, and nothinge in his mouth, but the gouernement of the common wealth, and the gouernement of the Churche, specially the gouernement of the Churche. Is not this to exercise them selues contrary to this our paterne in great matters, whiche are to hie for them? Why are there, or can there possiblie be in this worlde hier matters, of greater weyght and importance, and lesse partepnyng to suche kynde of men, then the gouernement of the common wealth, and of the Churche? If there be, let them be named. It can not be denied, (as I thinke) but that it is some presumption, or at the least a great ouersyght, and suche a thyng as can not well stande with the duetie of a good Christian, to intermeddle ouer busily in other mens callynges and matters, and suche as do very litle or nothyng parteyne vnto vs. The doctrine of the Apostle is, that euery man shoulde abyde in the calleyng wherein he is called, and that euery man shoulde doo his owne busynesse, and that he, whiche hath a function & office, whether it be in the Church of God, or in the common wealth, shoulde attende vppon that function and office. And to

1. Cor. 7.

Roma. 12.

Roma. 12. thefe rules of Saint Paul, that faying dooth accorde. *Sparsam nihilus es, hanc ama.* Thou haſt an honeſt function and rule in the common wealth, employ thy ſelfe wholly there about: ἀλλοτριεπίσκοπος that is, to be buſily & curiously occupied about other mēs matters, was euermore counted a foule and an odious vice, and hath ben of all men greatly vilcommended and condemned, wherein many in al tymes and ages haue greatly offended, but neuer more then here emongſt vs at this day. If euer that wyſe ſaying of Seneca were true, it is true nowe. *Magna pars vitæ humanæ elabitur male agendo, aut nihil agendo, ſed maxima pars aliud agendo.* That is to ſay, A great part of mans lyfe ſlyppeth away by doyng euyll, or by lyuyng idely, & doyng nothyng at all, but the greateſt parte therof by doyng other thynges, ſuche as no whit concerne him, nor are at al belonging vnto him. *Difficile eſt bodie vnum hominem agere.* It is a harde matter nowe a dayes for one man to play onely one mans part, for euery man lyke theſe common players in plaies & enterludes playeth many partes, and ſuche parces as are not ſo meete for his perſon and condition, that is, he exerciſeth him ſelfe in matters whiche are not onely not partteyning vnto him, but alſo farre to great and to hie for him, as

Seneca.

I remember the Preacher in his booke doth
make mention of a certayne spirite which is Eccle. 10.
geuen to some to beare rule, whiche he enty-
teleth and termeth, a principal spirite, by that
Epithete signifying (as I take it) that there
are but fewe, and those very choyse and prin-
cipal men, whiche are indued with that prin-
cipall spirite of rule and gouernement, and
that it is not euery mans spirite, a spirite
common to many, or to all, especially those
whiche be of meane and lowe condition. Ec- Eccle. 38.
clesiasticus in his booke, speakyng of this in-
ferioure kynd of men, as Plowmen, Husband-
men, Carpenters, Smythes, Potters. &c.
he sayth of them, (belyke they did so in his
time) that they did employ themselues wholly both in mynde and hart about their worke
and businesse: and further, that they be so
necessarie in cities and common wealthes,
that without them cities common wealthes
can not be inhabited, occupied, and maineyned: But sayth he, these men come not hie in
the congregation, they syt not vppon iudge-
ment seates, they vnderstande not the cou-
nant of the lawe, they can not declare equitie
and rygbt, they can not fynde out darke sen-
tences. &c. Meanyng that this principall spi-

rule to rule and gouerne, is not commonly
bestowed vpon suche, and that these matters
of state & gouernement, are to great for them
to be conuersant in, or to occupie them selues
about, and in deede nothing at al partepning
vnto them. I trust I may be bolde to say thus
muche to this inferiour kynde of men, when
as much as this commeth vnto hath ben said
to far their betters in other matters, & wel ac-
cepted. It is wrytten of one *Leontius* a By-
shop, that hearyng Constantine ỳ Emperour
about to dispute many thynges partepuyng
vnto religion, sayth vnto him, πρὸς ἕτερα
Ταχέως, ἕτερα πράττειν; *ad alia ordinatus,*
alia facis. You are appoynted & ordeyned to
some thinges, & you are in hande with other.
As if he would say, Syr, you sit at the sterne,
the gouernement of the shyp of the common
wealth is committed vnto you, to you it be-
longeth to rule and gouerne vs, and to keepe
vs al in good order: what shoulde you dis-
pute questions of religion, whiche eyther by
learned men in Scoles and Vniuersities, or
els by Prelates and Bishops, and other of
the Clearge, allembled in Synodes, Conuo-
cations, Counselles, are to be disputed & deci-
ded? I reade also a certayne answeare, which
Durerus a famous Paynter in Germanie,
made to Maximilian ỳ Emperour, to whom

Leontius.

To dispute questions of diuinitie, pro-perly parteyneth to the professours of diuinitie.

Charles

Charles the fyfth succeded in the Empyre. Of whom, when as Maximilian the Emperour was desyrous to haue a certayne image paynted, to the intent that Durerus myght the better understande his purpose and meanyng, did him selfe with a coale, so wel as his cunnyng would serue him, proportionate the image that he would haue paynted: but whyleſt he was in drawyng, and doyng, his coale whiche he dyewe withall dyd oftentymes breake. Durerus the Paynter understanding the Emperours meanyng, with a coale also did delineate and proportionate the image by him to be paynted, but in the drawing therof, his coale brake not: which the Emperour obseruyng: why, sayeth he vnto Durerus, Howe commeth it to passe, that my coale brake so oft, & thy coale breaketh not? Oh (sayth Durerus) I wouldo not haue your maiestie to paynt so wel as I. As yf he would haue said, Paynting is the arte wherin I haue benne brought vp from my youth, and which I doo now professe: as the weightie matters and affayres of the Empire, and the gouernement therof, is that wherein you haue benne trayned vp, & nowe presently occupied: and therefore, as it is not reason that I shoulde be as skilfull as you in matters belongyng to your place and callyng, that is of state and gouern-

ment, so is it not meete that you, who neuer professed the arte of paynting, should be as cumping therein as I, who haue professed it. In deede, *aliud sceptrum, aliud plectrum*, and so likewyse, *aliud sceptrum, aliud penicillum*, the scepter is one thyng, the pensil is another. Some can handle the scepter that can not skyl of pencil, and some can handle the pencil that can not skyl of the scepter. And therefore, *quam quisque norit artem, in hac se exerceat*, Let euery man exercise him selfe in the arte he knoweth, and can skyl of. Let Maximilian the Emperour (as I am sure he wyl) leaue the pencil to Durerus the Paynter: and let Durerus the Paynter, as it becommeth him, leaue the scepter, the gouernement to Maximilian the Emperour. When as therefore so muche hath ben sayde to these myghtie Princes and Emperours, for dealyng in these matters, not so properly partenyng vnto them, I trust I may be thus bolde with men of far meaner condition, to cal them home to their owne busines, & to aduise them to employ them selues wholly and only about their owne proper functions and rules, & not to exercise & occupy themselues about things nothing at al partenyng vnto them, especially princes matters, of rule & gouernment, whiche are a great deale to high and to great for them.

Some other mysteries, when the prophets saych he dyd not exercise hym selfe, because they were to great & to hygh for hym, to him vnderstande *abscondita, arcana dei & religionis*, the secretes of God and of religion, such as almyghtie God hath not reuealed vnto vs in his worde, because he wouldne rather haue vs not to knowe them, then to knowe them. There was neuer in the worlde any falsse religion, (whereof as we knowe there hath ben euermore great varietie amongst the heathen) but it had proper secretes and mysteries belonging thereunto. *Lactantius* and *Clemens Alexandrinus*, and other, do affirme, that as the heathen had euery one of them their gods and religion, so had they also certayne mysteries proper to they^r gods, and to they^r religion, whiche it was not lawfull for any of they^r feine to knowe and vnderstande, nay to enuulgate and vtter if they knewe them: insomuch that they whiche were initiate and professed of those religions, whether they were men or women, (for they had of both sortes) at the first dyd vowe and promise sayncted silence, *fida silentia sacris*, not to vtter those thynges whiche pertayned to the holy thynges, and were to be concealed and kept secrete. Saint Augustine and other of the fathers, do make mention

Clemens ad gentes.

Lactantius, lib. iij. cap. xx. & alibi.

Augustin. retract. cap. lx.

mention of a certayne kynde of heretikes, whiche highe *Pryscillianistes*, whyche dyd straightly require of those whom they dyd admit to be of theyr societie and knowlyge, not to reueale the secretes of the religion, eyther for fe, no not yf they were by othe or otherwyse enforced thereunto: *Iura, periura, secretum prodere noli*; that is, Sweare, and forswear for fe, by no meanes vtter the secretes of the religion. I cannot tel howe the tyme passeth away, and I wolde be loth to abuse this most honorable presence. Omyttyng therfore that whyche I was purposed further more fully to haue sayde concernyng this matter, whyche I am nowe in hande withal, thus muche to haue briefely sayde, for the present may suffise, that as all false religions whiche haue ben, or are in the worlde at this day instituted by men or by deuyls, had *arcana sua*, that is, certaine hid and secrete thynges belonging vnto them: euen so lykewyse true religion instituted by almyghtie God hym selfe, wanteth not *arcana sua*, the hyd and secrete thynges thereof. For howe many thynges are there betwyxte vs and God, to Christe, to heauen, to hel, to angels, to deuyls, to men, to election, to reprobation, the ende of the worlde, the last day, the last iudgement, &c. whiche are of great secrecie, & inhereabout for any man, whatsoeuer he be,

Audiuit arcana verba. &c. Roma. 11.

Altitudo diuitiarū. &c. 2. Cor. 11.

to

are accustomed by the worde of God the scriptures, it is rather prophane curiositie, then pure Christianitie, and muche better it were for hym by the example of the prophete David in this place, not to exercise hym selfe in these great matters, because they are to great and to hygh for hym, and to be contente to be ignorant of those thynges, because almightie God hath reserued them & kept them secrete, and that saith Tertullian *is tutissimum*, the safest. In verie deede it is the best, & the safest for euery one of vs, not to meddle muche with suche great matters & secretes, or to enter to farre into them. It is good (as one sayth) for a man to warme his handes by the fyre, but it is no wysedome for hym to put his handes in to the fyre. It is good for vs to exercise our selues in the woonderful workes of God, but it is not good to be curious in many of his workes: For suche curiositie prouoketh indignation, wrath, and in the ende bryngeth plagues, vengeance. The hystories do report of that famous and renowmed Romane captayne Pompei, that inuadyng the kyngdome of Iurie, and preuaylyng, after that he had surprised and taken the citie of Hierusalem, entred into the temple, yea *in sanctum sanctorum*, into the sanctuarie where the arke of the

Lib. de anima que deus texit.

Ecclesi. 3.

Pompei.

2. Reg. 6.

a segregate from the rest of the temple, and was holy, enuerey, and shadowed with the wynges of the Cherubims. A very great and intollerable presumption, but he sped accordyngly, for as it is obserued, he neuer prospered after, but as it were long was slayne in battayle in *vestibulo templi*, in a place from whence the temple of Hierusalem myght be seene, whiche he so heathenishly had polluted and prophaned: A most terrible and dreadful example, (as some learned do say, alleagyng it to the same purpose) to all those whiche rashly and vnaduisedly wyll attempte to enter into the secretes of GOD, of what kynde or sorte soeuer they be, and wyll exercise themselues in great matters whiche are to hygh for them. There were euermore in the world, and are at this day certaine vaine men, whose whole delyght and felicitie hath ben and is, to moouе and dispute certayne vayne, curious, and vnnecessary questions touchyng those thynges whiche I named before, but cheefely touchyng almyghtie God hym selfe, his counselles and doynges, both before the worlde was made, and synce. S. Augustine, as I reade, had to do with suche a one, who demaundyng of hym very busily & presumptuously (as he thought, and as he did in deede)

August.

howe

Jesus almyghtie GOD was occupyed and
spent his tyme before the worlde was made.
If thou wylt neeves knowe, sayth he, be pry-
pared then hell fyre for suche presumptuous
and busie fooles as thou art.

I wyl passe ouer with scilence for brevitie
sake other thyngs to this treatie belonging, &
only remember vnto you a very sharpe & wit-
tie answere which a certaine Christian made
to *Libanius* the Sophister, *Iulian* the Empe-
rours companion and schoolemaister. This
Libanius meeting on a time with a Christian,
sayd vnto hym in great scorne & derision, and
very curiously withal: Oh sirha my freende,
you are one of theise newe brethren, I knowe
ꝑ wel enough, you holde I am sure of Christ
the Carpenters sonne: but because you haue
hym so ofte in your mouthe, and set so great
store by hym, I pray you tel me one thyng,
howe is the Carpenters sonne nowe occupy-
ed, what doth he, what doth he? What doth
he, sayth the Christian, I wyll tell thee what
the Carpenters sonne doth: he is euen nowe
playing the Carpenter, he is makyng a Cof-
fin for thy maister and scholler *Iulian* the
Emperour, he shall haue a caste of his office
or it be long: and so it fel out in deede. For
not many dayes after, was *Iulian* slayne, and
in a Coffin conueyed to Antioche, and there
entoumbed

encountred and buryed. There were curious trifflon, scornefulnesse, and derisyng scornefull curiositie, and spiteful to, never more common then at this day. The worlde is full of *Libanians*, and no marueyle, when as there be so many *Iulians*, that is, *apostatas*, revolters from religion, Godlesse *Athistes*, and so forth: but thankes be to God, there be alwayes syncere and wyse Christians ynough in store, to shape al curious and scornful *Libanians* answeares. By these answeares of these godly, wyse, and zelous Christians, we may understande what an intollerable presumption it is, curiously to searche out the secrets of God, which neyther are, nor can be of any understoode, beyng not by hym revealed vnto vs in his worde, and that, as Tertullian sayth, it is the safest to be ignorant of those thyngs, because almightie God hath hid & covered them, which also we are taught by our prophete here in this Psalme, when he sayth that he did not exercise hym self in great matters, which were to hygh for hym: As also in another place, *Suche knowledge is to woonderfull and excellent for me, I can not attayne vnto it, but I refrayne my soule, and keepe it lowe, lyke as a chylde that is weaned from his mother &c.* This verse is as it were a confirmation of that testimonie whiche he

Psal. 139.

gaue

long, that is, that he was not high minded, that he had no proude lookes, that he dyd not exercise hym selfe in great matters, whiche were to hygh for hym. For yf this be true, that he dyd humble his soule, and keepe it under, so that no more pryde and presumption was to be founde in hym then in a young infante, a suckling, a newe borne or weaned chylde, (whiche are of al other most pure and cleane in this behalfe, and voyde of al kinde of pryde and arrogancie) there is no doubt but that he was, as he sayth, moste free from a hygh mynde, proude lookes, &c. I could here enter into diuers discourses by occasion of this similitude, but because the tyme as I feare) be very farre spent, I wyl omit them, and only speake a word or two of the last verse, and so commyt you to God.

Speret Israel in deum. &c. Let Israel trust in the Lorde, from this tyme foorth for euermore. In this last verse, is the second and last part & member of this psalme contained, and it is the exhortation of the prophete to all the people of Israel, by his example to become humble and lowly in al respectes, inwardly in hart and mynde, and outwardly in lookes, in countenances, in actions, dealings, repolyng them selues wholly, as he him selfe dyd,

that he wouldes at tyme conuenient, helpyng them from the tyrannie of Saul, and al other theyr enimies whiche were about hym, and also to promote and aduaunce them, as should be most meete and conuenient for them.

I myght here (the text necessarily occasioning it) speake many thynges touchyng the auctoritie of princes, the duetie & obedience of subiectes towardes them, and touchyng diuers other matters, but because the tyme wil not serue thereunto, I wyll only put you in minde of one only lesson which we are taught by this verse, whiche is this, that it is muche better for vs *sperare quam aspirare*, to trusse in almyghtie God, then to aspire, for in aspiring there be many inconueniences, hynderances, many falles, for there are many stumbling blocks in the way: But ỹ anchor hold of hope is fyrme and sure, it wyll neuer deceiue vs, for trust in the Lorde, and he wyll bryng it to passe, and they that trusted in hym, were neuer confounded. I wyl here make an ende, only beseechyng almyghtie God, humbly and instantly with the prophete Dauid, that it wouldе please hym to defende vs from presumptuous sinnes, that we be not high minded, that we haue no proude lookes, that we do not exercise our selues in great matters

Prou. 6.
Psal. 36
Psal. 19

whiche

whiche are to hygh for vs, but rather rayse
and keepe vnder our soules, euen lyke newly
borne or weaned children. And last of al, that
we do not seeke immoderately & ambitiously
to aspire and aduaunce our selues, but con-
trariwyse, as the prophete dyd, repose our
selues therein as it is meete, wholly and on-
ly in almyghtie GOD, and then there is no
doubt but that he wyl so aduaunce vs here in
this world at tyme conuenient, as shalbe best
for our commoditie and his owne glory, and
in the ende he wil exalt vs to lyfe euerlasting
in his eternall kyngdome in the worlde to
come, the whiche almyghtie God the father
graunt vnto vs all, through his sonne our
Lorde and sauiour Iesus Christe, to whom
with the holy ghost, three persons, and one
euerlyuyng GOD, be al honour
and glory, worlde with-
out ende.

FINIS.